M2361
Group IV Nishimura's
Sat. Feb. 9, 1974
Lunch Barn
Sun. Feb. 10, 1974

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: Now I think we have to talk about an important question. Last Sunday I suggested it, and I'm quite sure that several of you have had it in mind this week. I hope you understood what I meant. It's a possible visualization of what you expect of your life; and while you are at the present time, of course, influenced by the fact that I'm here and help to remind you, in the future there is a possibility that that won't be there any more and still your life will go on. I hope it will. It is now set up with certain influence of a certain kind, of a certain character, perhaps even a certain strength. Then there is a point where that stops. What takes place in that particular time that you consider yourself as you are now and how you at that time will be.

I've compared it many times with the fact of Gurdjieff while he was alive: what our attitude was towards him. And although he was in Paris and although the last year before he died he came to America, and we saw quite a bit of him and even had Christmas of that year at the Wellington, we assumed, more or less, well, he will go back to Paris and if any time any one of us would like to go there, we would go there and he would be there. And then we could ask any kind of a question. We could even correspond with some of the people there who could ask him a question, and it simply was assumed, we never really thought about it and only in a very general way, and then, you might say, all of a sudden, Gurdjieff dies and it leaves us, and it left us really a little confused. What would we, and I mean now, a few, there were not that many, but there were enough, consideration when he got sick that I would go, that the group wanted me

to go. But I didn't for certain reasons. Sometimes I say I'm sorry. On the other hand, what good would it have done? Just perhaps satisfaction of a little curiosity, because the fact of itself, that is, the fact of Gurdjieff dying, would not have changed. I may have had some different kind of impressions, but we were then left without Gurdjieff, and no one could have even the thought of going to Paris because Gurdjieff was for us Gurdjieff. No one else would take his place. Regardless of what some of them may have thought or could believe they could or what, we never took that kind of a belief in it. They were there like we were there, and they also had to live without him.

Now it's not that I want to compare it with that. I only have a feeling that during this particular period that we have known each other, and I'm almost now talking as if tomorrow I would die and that we now face this particular problem, I cannot ask you to imagine that I am not here because you cannot imagine it. Every time you may even think about it you say, 'Oh no, it isn't true,' and of course it isn't true. I'm still sitting here. I'm still talking. I'm still alive enough to talk about Work, what perhaps you should do or could do and to what extent is it possible for us to really to understand this relationship: the relationship of a group as a whole and the relationship towards me as a person who has tried to tell you about Gurdjieff and ideas and Work. And to whatever extent you have had confidence in that and whatever you have done in the application of the ideas for yourself and because of that to whatever degree even you have had an experience of that what became of value to you, and on which you yourself could rely because it confirmed within you a very definite something that is there and that you could rely on because it has become your own and it was simply the application of the ideas in your life; and because of that and the sincerity with which you applied it and you tried to that extent then it became your

property.

So I'm not talking so much about that. I'm talking now, what is it in this group that will keep you together if at the present time I hold you together more or less? Then I look at what I am doing, and I say, yes, there are various different things that I'm interested in. And every once in a while of course I put my finger in the pie, and I would like this and that, and I think about it. We talk about what is needed if we can agree, and then do it if we can, and then check up if it has been done. And of course there are a variety of different kinds of aspects about this kind of Work which I believe are necessary to follow because I naturally have in mind that the group, as a group can be formed, ought to continue to exist and that is why in the last month I have talked several times about what I call rather bad elements which can disturb a group and the unity, and that the emphasis I have promised you in '74, will be to see if it is necessary to weed some of those elements out or to ask them to leave so as to leave us alone of those people who honestly want to find out the value of a group and want to Work together and are serious about the attempts of the application of the ideas of objectivity in their own life.

To what extent that is possible, I do not really know. I can only indicate it. It is a little bit left out of my hands, because it's not really up to me to tell people, go away. It is something that they have to feel and they will only feel it when there is a nucleus or a core of people who are seriously wishing to understand each other and in that way then would form a unity. Now that is what I wish to talk about, not about others who don't, who don't wish, but those who wish; and among them there are many who very sincerely wish and also others who also wish a little but not enough. And in order to bring about coherence among as many as we possibly can, we have to elevate the quality and not look at the quantity of the members.

And so it becomes for each one of you an individual question. That is why I ask, what is at the present time your relation to the ideas of Gurdjieff in understanding what is meant, and what really is the quintessence of your Work? It is that you understand yourself. It is that you have very definitely an insight and can more or less indicate what the level of your own being is; that at times when you can think about it and that conditions are ripe and not sufficiently - not too much disturbing you, that then you can come down to the reality of yourself and try to express for yourself what is the wish for the development of your inner life. How much of your thoughts and your feelings - your energy in general - goes still in the direction of a satisfaction of an ordinary life, as we call it - an outer life, an unconscious continuation of the existence of yourself as a human being; and how serious are you to wish to divide some of that energy in a different direction for the actual growth of yourself? Because on that will depend how closely you will be able to work together. Not on the question of how well you will be established here, and I have in mind, of course, that several of you have come to Warwick, have pulled up their stakes from somewhere else, are living here now, some wanting a house and buying it or land and wishing to build and wanting to stay, and want to make their life or their living here, mostly because the group existed and the Barn was there, and there is a certain attraction and there is a certain something that definitely exists among us, and which I say for which I am very grateful because it is a little bit of a proof of the validity of the ideas, that they can keep us together. And I don't know how much I am still influencing that, and that is my question.

What is it at the present time that you wish? How strong is it that it can continue without my presence? What is really the relationship between yourself and your own future as a - having an ideal for wishing to become a conscious and conscientious man or harmonious or in equil-

ibrium or with a wish for understanding the real meaning of your own life and the dedication which you should have and perhaps can improve on and perhaps even augment in the future of wishing sometimes to sacrifice what may be in the way and overcome the obstacles which you quite definitely know about? Can you do it without me? Is that wish strong enough? My assumption is that as long as I am here the wish is not as yet strong enough; that I wish to find out for sure that it could be stronger and grow even, even when I leave. But that the time between now and that time when I will leave, should be spent with the greatest possible enthusiasm and efficiency and in simplicity about what we can now do to build up what should be built and to make that, as a relationship between the different people of the group, more permanent. I would almost say less subject to destruction by Mother Nature.

And since I believe you have thought about it, and you probably have some ideas that maybe you would like to mention, I would like to talk about it from the angles of your own way, how you look at it, and including in that an honesty about what is still wrong with us, what is in the way that we should overcome and what are the possibilities of overcoming it. You see what I mean? It has to do with a relationship between different people who are different types, who have different ideas and wishes for themselves, and also for the group as a whole and where they sometimes have to make up their mind that if they wish to remain a member of a group, it may go sometimes at the expense of what, that what they would wish for themselves; and that such expressions may be as selfishness within the group or a jockeying for power, or a wish to be admired and respected or the vanity that does come up among all of us.

How much is there that you see that could be in the way and how much are you willing to help to undo it if it would be objectionable? How can you work together? How can you continue to work together when

you now see what is in the way? And how can you, for yourself, within your own conscience, make a promise? Not a promise that you express now, and not any kind of a vow that you would take openly. That is not my purpose. All I wish you to have a conscience in which you consider the difficulties that are going to be in the way and the wish to see if it could be overcome or what has to be done and for yourself within your own inner life and only in relation to your God and your own conscience, to make up your mind to see that that what can be done, that you honestly will want to try it. It isn't even necessary to tell me. I will feel it here and there, I know. But it is not up to me to be a father confessor. I'm not that kind of a person. I don't want to hold you to anything that you would promise to me, because I cannot tell you what it would mean for me if you failed in that promise.

But when you can give an accounting to yourself which is entirely your own, you don't have to involve anyone else, and you remain the judge and the jury, and perhaps you can convince yourself that you should be convicted. But that is your own affair, and it should remain your private affair. And so, I talk about the silence that has to be between us, not the words, and not particular way by which you want to explain Work, and not even the questions that do come up in your small meetings. It has to do with your growth as a personality, in a wish for further development, about which you have to remain the judge yourself and in that kind of a quietness, in a stillness of belief in the ideas of Objectivity as promulgated by Gurdjieff and which we try to follow. It is that kind of a state that I think is necessary for you to reach, to consider, and to reconsider, and to become quite honest about. If you do there will be a group.

If you don't utilize the time now, it may be very hard; but if you now know what I think about and what I wish and what I hope for, for your

sake, because it is not for me; that then there might be a possibility of cooperation. And as long as I am here, I wish still to pledge that kind of promise to you as long as I can fulfill it, because I have to be quite honest. I listen to many tapes from other places. I see here. I listen also to your questions. I hear about your behavior. Sometimes I see it. I talk with some of you. And then I look at the time we have been together, and I look at the time that I have spent in trying to talk about these ideas, and that you might say planting some kind of a seed somewhere, and then I listen to those who have been exposed to Work for quite some time, and every once in a while I feel horror stricken. I feel, what is it that prevents them from really being clear when so many times I've tried to tell them in all honesty and seriousness and repeatedly trying to explain: what is Work, what is an 'I', what is the meaning of an Observation, what is really involved in impartiality, what is the concept of a moment; and then I ask how does it come that so little of that kind of information flows out of the mouth of a variety of people who have been in contact with this Work now for some time?

Then I compare it with my own development. I try to be quite honest about it, about what I remember, what I experienced, and the influence of Gurdjieff and Orage, particularly; and how we did Work, and what we thought, and how we talked, and how and what we did, and the periods when we were also superficial and did not think much about Work over the many years that have passed since I first became acquainted with Gurdjeff. It is a very, very long time. It was, as you know, in '24 and now we are in '74, and there is fifty years of my life. And then I say, how much do I show? Because if I expect other people to change, in what respect do I have changed or is it honest to say that I have actually Worked? You see, that is my affair and that is my conscience. I don't wish to talk about it because that is the relation between myself and what I call

my God and for that I will have to give an accounting when I die, and I reach some region where such questions can be considered in all equilibrium of giving them the proper value without any interpretation of a human kind. And then I come to the conclusion, leave it alone. Do only what you can at the present time. In whatever respect you may have failed and where it was not right what you have done, that the different things that even you have done with the best of intentions were misunderstood and misinterpreted, it was not up to you to even have a judgment about it, when you for oneself, that is myself, was honest in the attempt and that whatever was wrong was based on ignorance and not on ill-will or meanness.

And that, of course I'm quite sure about. I have been always honest in such attempts. But that what I would call results as a change in human nature or an understanding of such nature and a wish to become a different person in the directions of an individuality - such judgment I cannot have. I can only wish, and I hope that in the sincerity of the wish for application, your conscience can be your guide when the 'I' is there to teach your conscience how to become your guide; that is, if your 'I' can become a teacher for yourself. And with that kind of determination on the part of myself, I must say, that the clarity of your own 'I' will take the place of me. Then I don't have to worry about that any longer because quite honestly many times I've thought of giving all this up; that it was something that was practically impossible; that I was aiming at something that was too high; that it could not be realized in these times of disturbance and that we were so busy with a variety of different things and all forms of our own selfishness, and that I have many times been disappointed in that - of course, it goes without saying. And that sometimes years are spent in trying to build up something and then it disappears. And somehow or other, whatever energy went into that direction has not had the result that one has hoped for, and to what extent was I at fault.

And you see, that is my attitude of the group. I live and I Work, and I think, day by day, about the group as a whole. I try to find what could be done, and I'm willing to do it to the extent that I am capable and that, after all, is all that I can ask of myself. And perhaps it is all that can be expected of me, and if such attempts are not good enough- if they are not - in that sense even, successful or yield certain results, also that is not my affair.

I believe in God guiding a variety of different things in this Universe. I believe in certain spirits who are commanded by Him, like Archangels - Algamatant, whoever it may have been to whom as All Quarter Maintainer this Earth was assigned. I have belief in many spirits of people who have gone on and are in a spiritual world and are quite definitely concerned with the conditions of this Earth and the various people even in our group who perhaps need help and can be helped and in time will definitely know who has helped them. And so, I must say with all trust in these kinds of spiritual entities existing, we are far from being lost and that finally an aim will be reached which can be understood by all of us. And that all that is really necessary is an openness towards such a possibility with a definite desire on the part of all of us to wish to understand and not to be in the way with our own nature, with our own idiosyncrasies, our own vanities and conceit, and that our fight is really among all of us as well as for one's self to see what prevents us from growing up. And if we possibly could increase that - that speed, that velocity, if we could during the time that I am still around you, could help a little bit more intensively with a wish, knowing that perhaps I will not always be in this way. Maybe, who knows, I will get sick. Maybe, who knows, I will be bedridden and stay in my room. Maybe, I have to go somewhere in order to recuperate even if I still keep on breathing. Who knows what will happen?

It's not that I say it will, and it's not that I have any, any ahnung,

any presentiment of that kind at all. I just want to tell you every day is one day, and every day is important, and you must not let go an attempt which you could make today instead of postponing it 'til tomorrow. But maybe I've said too much already. Maybe you can help me. Tell me what you wish to do. Be as simple as you can be and honest. What is it you have thought about? What is it that we can do together?

Ya.

Jerry Prince: Mr. Nyland, time and time again, especially recently, I realize that I constantly miss the point of things that I do every day with people in the group. I forget over and over that the activities that I work on with people during the week, in the pottery or working on the weekend with various projects, that the aim is not the material aim. And on the other side, I - I at times experience a love sometimes for an individual, sometimes, once in a while, for the group collectively because I value Work and because I know people are Working, and I know people are making sacrifices and doing something for something they believe in and I also believe in. And I believe that it has to come down to my Work, and my belief in that has to become much stronger, and I have to live my life much more on that principle. And then I know I can be open to that same thing in other people in the group.

MR. NYLAND: I think it's right, Jerry. You see, a little while ago, I said it is not a confession. It's not anything that one should say: I'm this and that. Simply say: I see my shortcomings, without mentioning them by name. I see what are the obstacles. I simply would say: I am sincere in my attempts to Work, and I wish to understand the group. That is really the conclusion one should come for, one should reach. And then I think that what happens with one's self, having this in mind and making this kind of a statement, you could wish that that kind of clarity should always be there in the future. I am looking sometimes for a

certain talisman for myself, a symbolism within myself. If I could understand the Enneagram as something that belongs to me, that is a representation within me, of the Law of Seven operating in ordinary phenomena, and that I can say also somehow or other I know there is a Law of Three in it, also in me, in my own life, and I see it, and I have seen it every once in a while; and so when I see this Enneagram, when I look at it, I see myself. It is like a mirror. I want to focus my attention on it and the center of it disappears. All I see is the periphery. I see the 1-4-2-8-5-7. I see it operate. It's still on a circle. It still has all the numbers and three of them have a very special meaning. And I see them also in me. I call it essential. And I see that they are connected very straight, very simply, as a triangle because the 1-4-2-8-5-7 is not such an easy figure. It is not so easily understood in a geometric sense. I can explain it but it is still a little bit too complicated. But the simplicity of the triangle, I see. But now what is my wish? To be able to look in that mirror and to see my own face. And then I look in the center and there is nothing. It occurs to me every once in a while, Jerry, that experience I have with my eyes will not allow me to see the focus of things. It is exactly at that point in the retina that there is a spot. And so, I look and I see the periphery. I see a person. I look at the person's face, and it disappears. And I say to myself: goddamn it. I saw it. I knew it was there. Then I look. It isn't there. This happens to me when I look at the Enneagram. I see the Law of Seven. I see the Law of Three. I know there is a center. I look at it, and it isn't there. And I can say in that sense my 'I' does not function. Now, I mean that symbolically. So now all that what one really needs - what each person really needs - is a little bit of an Enneagram that he has within himself. He can wear it around his neck, and he can feel it every once in a while. He can

have it in his pocket. He can have it in his pocketbook or whatever there is, a little satchel, wherever it might be if he could put it in front of him and then look. If he has imagination he takes it out in imagination when he Works, and says: that is where I Work towards. And by God, I cannot see my own Magnetic Center and I wished I could because I see phenomena. I see even noumena. I see periphery. I see essence. Where is my essential essence where I could meet God? And when I wish to see Him, He disappears. My life is a search for that until finally something takes place in my 'I' with which it then can see in an absolute sense of awareness, and then it is not necessary to go by ordinary physiological laws. But when there is a possibility of an awareness which gives me a direct contact with that what is the center of the Enneagram and the center within myself. This is what I wished that we could say for one's self, admitting, you might say, that we all are sinners; that we really don't know very much, and that we have a tremendous amount of unconscious behavior to overcome, let alone to understand it first; but that is our aim, if we could remember that, could remember that, maybe for the next couple of weeks, for the rest of this month of February, that you could help me.

You see, you help me when you Work. You help me when you remind me, so that I won't forget, and then I will respond to the extent that I can. When you wish help, you have to ask, but also you can show it. I said the other day, it's a question of essential behavior and the recognition of what a person is essentially. I hope you have considered that because it is quite necessary for this kind of Work, that one learns to become much more essential within oneself, and, as it were, has sensitivity to develop within one's essence, and that that then goes two ways: one, in search of an essential essence quality and, the other, towards other people. And if that can take place with all of us in their own development, the contacts can be on an entirely different level than just

shaking hands.

You see, I really don't expect you to say too much. You can talk if you wish. You know that, and you can - can you can even, even stop me. But it is not necessary because we come here every once in a while in silence. And you know sometimes I wait, because I don't continue to talk all the time. And then, when I have finished with a sentence, I wait to see, how far does it go? How deep will it reach you? Are you open enough for it? Because that is your openness, and I cannot poke at you. I have to wait. A group is not my making. It is my wish that it could grow. The group will grow because of all of us. Nothing can be done by one person. We all belong together. We are, in that respect not alone. We are meant to be able to Work together. We are meant to be able to sacrifice what we have to sacrifice, for an understanding among each other. We have to confess to ourselves what we are not, in order to pronounce to someone else what we are in reality. That is where I make, you might say, the distinction, a definiteness of purpose, a wish for all of us to understand that in that kind of simplicity, and I don't want to add any more to it.

I think I've said more than enough. You know, I wish to be honest. It is difficult at times. I wish to be exact and it is difficult at times. I wish to love people, and it is difficult at times. But if I do remember that I love life, and that I see God in this life, and I see my life as an expression of that what it is, and what it ought to be, and that I wished that God could be within me - I say sometimes Heaven instead of God - that it could be within me, then, if it could be expressed, then maybe there is a chance of not being misunderstood. And I think all of us face that. I wished, I honestly wish that we can Work together. I also hope that I will not die too soon, but I expect that we do everything possible to utilize the times, the weeks, the days and even the hours

which could be made profitable if we put aside a great deal of our own self importance, and to concede to God Almighty, that what we are - that is what we are, and thanking God that that is what we are, and above all, that we know that we are alive, and that life is in the center of the Enneagram.

Will we drink to Gurdjieff? I hope you love him, as you maybe know him, as you have seen him; perhaps as you see him as a symbol, perhaps even idealizing him, whatever it may be. You know, it is not Gurdjieff. It is what came through him. It is the truth of the Universe. That is the truth that will set all of us free. That is what we strive for, to find it in timelessness and to really understand at that time what the aim is for us of this little bit of life that we spend here on this Earth. To Gurdjieff, because he lives.

I play a little.

-Turn Tape-

Sunday Lunch:

MR. NYLAND: We'll start, all right? It is a -- it is a little cold. It's a little cold today. We don't want to make these lunches too long. And still I feel that I ought to say something, and also we should have some music. So let me start first with what I wanted to say.

I'm glad about last night because we didn't fall into sentimentality. The accent of Work still has to be understood, and in general, I would say it is much simpler than you make it. You get stuck on the wish. Andof course you create with that an 'I' and that prevents you from accepting your situation as you are when you have the wish already; and you could at that time not pay too much attention to the creation of an 'I' because it will start to exist when you first have this state of aliveness, a knowledge of yourself, something that knows you exist at the moment when you have a wish to Work; and that subsequent to that, an 'I' will

start to be formed when that what you observe of yourself is scrutinized so that it becomes, as I've said many times, more pure, The simplicity is when you have the wish, you are there. And you don't have to have a wish in order to do all kind of things of contortions with your body. Your body, in any kind of condition, is sufficient for an object; and you then start to think and to feel, and you know that you exist; and you start with that process that you continue to have that kind of knowledge. Now you want to refine that knowledge and it remains in existence because you remain in existence, because you have that wish to continue to have knowledge of yourself, to see what you are then; and to purify that process by eliminating feelings about what you are and associations of your thought of what you are. That is the process of the creation of an 'I', and it is linked up immediately with the fact that you know that you exist as you are; and therefore, the simplicity of Work starts with any time that you think about it and realize your existence. And the purification is your Work.

That may be difficult. But the more you now emphasize your wish to accept yourself as you are, that you are; not wanting to look at how you feel and what you think about yourself, but continue to do what you are doing. When you are walking and you have the thought about Work, there is the possibility of an awareness because you are not interested in how you walk. You just move. When you are in contact with other people, and you speak, it is not always that you like yourself or that you have to like yourself. You just exist, and at that moment you say: I exist. At such a moment you say even say: 'I AM', and I hope that this 'AMNESS' is free from interpretation. And so when you sit at this table, and you think about Work, you can change your alertness into trying to be aware of your existence as you are talking, as you are eating, as you sit, as you move a variety of different parts of your body, as you

breathe. One becomes aware of the functions of your body, the realization that such functions are caused by life within you, and you try at that time, as much as you can give energy to that kind of a wish, to find out what it is that makes you do what you are doing without describing it, without having any reason to like it. And so Work consists, not in - as I say - putting yourself under all kinds of contortions and to create tremendous difficulties in your ordinary life. You try at times when you are so free from ordinary life that you have become automatic; that you then can see your mechanicality. And then as you talk, you try to see at the same time that somebody is talking. It is you and you hear your voice. You are reminded that you exist and continue with giving that awareness more and more energy and try to purify it.

I want to say that, because many times you make it so complicated, and you describe such conditions of your ordinary life, and you have such an idea; now I am going to Work. And you have to put everything in order before you can start. You should start immediately when you think of Work and connect it with the fact of your existence. And then purify it, because the purification is the creation of 'I'. I hope I am clear about it, because this is the difficulty of many discussions, and in such discussions, you forget about Work completely. And you should, when you ask a question, remain - if you can - aware of yourself asking the question. So that you see more and more that your unconscious state continues to exist. You are not going to stop it. You can't. You cannot stop your breathing. You don't stop your blood circulation. You don't stop your thoughts. You don't stop your feelings.

Now, if that becomes a little bit more objective; and you have to keep on trying to make it more and more objective, you will see that there is a difference of the divisions of energy, and then you become much more acquainted with what your unconscious state demands because

it has its own desires located in three centers. Then you can also see that those centers are not equal. And of course we call them differently: as a thought, or as a feeling or as a physical form of behavior. Look at your physical behavior as something quite different from the other two. Physical behavior is finished as far as the SI-DO is concerned. We've talked about that. The other two are growing and have a potentiality. Now in that kind of a function, what we call feeling and mind, the thought processes do not always agree with the feeling, and reversely. This is a statement you must make to yourself that you see that there is always some kind of a conflict. Very seldom do they agree. The aim of Work is to change feeling into conscience and to change your mind into consciousness. The aim of Work is to do this as Work, simultaneously, by the creation of an 'I' which then keeps on feeding both your Kesdjanian Body, actualizing the potentiality of SOL-LA-SI and the beginnings of your Soul Body actualizing the DO-RE-Mi. They are parallel to each other, and they are constantly connected with each other. They are two facets of the same thing, which is the beginning of your Soul, which Soul has the property in the future of being conscious, that is, intellectually pure; and which has another side to it, which is benevolence, which is conscience,pure. That is the aim.

When you now see yourself unconsciously behaving and record it, and become more and more aware and more and more free from interpretations, you see that there is that kind of a fight between those two centers. What will one do? Because that is usually the difficulty in life. We are swayed one way or the other, and each has their particular reasons for being what they are, and each will be convincing. If you listen to your mind, you become convinced that your mind is right. If you listen to your feeling, you think your feeling is right. And you don't know how to justify both of them because their aims are different.

They are different because they are both unconscious, and they don't see the totality of yourself. The reason why conscience and consciousness can work together is they see an aim of a full grown man. A feeling does not see that. A feeling and an emotion, even if it becomes that, only has one wish: for saintlihood, for having a contact with God. A mind is not adjusted to that as yet. It cannot see Heaven. It can describe it a little, but it has no particular wish in the mind. The mind is busy with ordinary life. And because of that, there is this kind of a conflict. Then I say: what is now the possibility of getting out of it, of seeing that one could become harmonious?

I've always said that your body is not always your enemy, that your body is a means by which there can be brought a contact between your mind as it is unconscious and your feeling as it is unconscious. A mind -- a mind is not interested in intuition. A feeling is not interested in intuttion, but a body can become interested because of its own mechanicality. And the body then acquires a certain amount of knowledge of savoir vivre, - of knowing that it exists, without an interference of the mind or the feeling and then we call that mechanicalness. It's exactly that mechanicalness that can be of help. Either your mind or your feeling has to engage the body as a companion. You have to do certain things in accordance with what your mind dictates and then, have your body work with the mind, or if the accent is a little bit more on the feeling, then your feeling has to engage your particular body.

What does it mean? My mind tells me to do things. I do such things with my body. I get them out of the system of my thought process, and I apply that what I can with my body, to do what I can do in accordance with the concept of my mental function. Many times it's possible to start right away, because it is a matter of indecision when you have a conflict between your mind and your feeling. And then start. Don't wait. Don't think further. Just do, even if it means that you walk up and down;

but this time you walk up and down with your mind engaged with your body, producing at that time a unity of purpose. The feeling cannot be more than that. It is a question of two centers against one, and your wish will be reduced if it is in the feeling, because something else is going on which will take over for some time, and the longer you can maintain that, the better it will be because ultimately your wish will join you. That is the intellectual part when your mind happens to be predominant. The feeling is exactly the same in principle, and to some extent it's easier because the feeling is very closely connected with your body.

The feeling is that you have a wish, that you want to do something, you don't know what. You cannot make your mind do it. You can make your body do whatever then you are doing with your body, wish to do that. You connect your wish this time with your body already doing something. It's different from the mind. The mind has to make the body do something In this case, you accept the condition of your body as it happens to be and you wish to do that with your feeling attached to your body. Then again two centers have combined and the mind really has no chance. You must do this time and time again. That is the difficulty, that you don't do it enough, that you don't get even a dexterity of that kind, and at times you don't even want to believe in it because you love to sit and feel sorry for yourself. If there is an honest wish in humility for yourself to get out of this state because you see the total aim of yourself, that will give you the strength to Work this way.

The totality of your aim is an understanding between the three centers, an understanding of that form of harmony, an understanding of that kind of freedom. If that is clear - if that is clear - as a result of the wish of your inner life to develop, you then will want to use what is available for that purpose. This is the determination you have to make. It will Sometimes not be easy to do it, but the intensity of your wish for growth and the intensity of your wish to love God will help your inner life to be

put in the proper place. Your inner life will take over the function of your intuition. It will guide your body and your mind or your body and your feeling to hold together because the purpose of your inner life is an essential being. And that will help the outside; that is, the expression of any one of the centers to the periphery either as a form of thought, as a form of feeling, and as a form of behavior to be linked together within your inner life as an essential quality where your wish is and where it starts for the wish to grow up, to become a harmonious person, to be developed and to answer to the responsibilities of yourself. Try it time and time again when you are in doubt. Try to see what happens when you actually do it, so that you can start to have belief in it. When it is difficult and you sit, get up. Make your body function. Make it prove that it is alive. Make that what then at such a time will exist as an 'I' see that you actually make an effort.

This effort that you then make, out of your unconsciousness, to produce a state of equilibrium between consciousness and conscience, will be noticed by God - I say by God - it will be noticed by 'I'. It will relieve 'I' in seeing that that what is active on the part of your unconscious existence is willing to become free. That will encourage this 'I' to continue to wish to help you. See it as that, that the 'I' represents God for you, and that all you have to do is to put yourself in that situation of wishing and the wish then is then a combination of the two centers which are available because one will always be a little more than the other. Your feeling is not always equal to the strength of your mind, and reversely. There is always at a certain moment the possibility of attaching to that what is then you might say in the saddle. It may be your mind, and it may be your feeling. And then immediately become active. This is what Gurdjieff means. Don't be lazy. Don't sit and meditate. Don't sit and feel sorry. Just get up. In itself, it is enough, because

then you know that something has to be done, and your body, as an object, demands you to observe it.

I hope it is clear. Maybe you have to think more about it, because you have to apply it in your daily life. You have to see how you can make up your mind regarding a certain something that perhaps you would wish to do in your life. When sometimes you have doubts about what you have done, and you don't know exactly what direction to go, start with this. It is not a direction as yet. It is not a determination of where you wish to go with this activity. It is only a combination of your unconscious state into something that can be useful to apply in the direction you then can follow. You will have in your mind and your feeling at such a time a certain clarity of purpose. You are using part of your energy for the wish to make the three centers function together. You do that in the best way you can. And not having the conflict at such a time between your feeling and your mind, you will be free in your thought and in your feeling to think clearly and to feel clearly of what is right for you to do with your unconscious existence.

It's not very important to determine -- to determine that for the next year. It is important to determine it for that day. You take your daily aim which then connects with your wish for growth and your wish for consciousness and conscience. During that attempt many things will become clear because the energies which are located in your mind and your feeling will be partly freed because they are not all concerned with the conflict between the centers. And I am simply telling you that that is the solution of your life. You don't have to believe it until you apply it. I ask you to apply it, to find out. It is the way to overcome many tendencies on the part of yourself, including selfishness, we talk about, including any wish for admiration. You just don't pay attention to that because you are busy with that which you wish to do. Now the question how to do that. Always as a servant to all condttions surrounding you, to see that

you fit in in that what has to be done on more or less, I would call it, a global scale when you consider your own world and the world of other people. Always have the attitude of seeing what you can do for them, not primarily for yourself. As a result of that wish, you will find within yourself not only humility but a joy of living, a joie de vivre. What is really important is the understanding that that kind of life form only can grow in an atmosphere of wishing to be humble. God will look at such poverty and make you rich.

I said I wouldn't talk too much. Try to remember this when you have a birthday, because that is the way you should make this coming year for you. This kind of determination day by day, not to forget after a month, but make it a task which could last for at least six months. Then you will find out what you can do; of what you are capable and what is the real wish and you will find your place for yourself wherever you want to be, and your place in relation to other people in the group, in relation to what you feel you can do for others. Emphasize that. Keep on emphasizing that. What can I do for someone else. In doing that, you find yourself.

To Gurdjieff. And Peter, will we play a little?

End Tape

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